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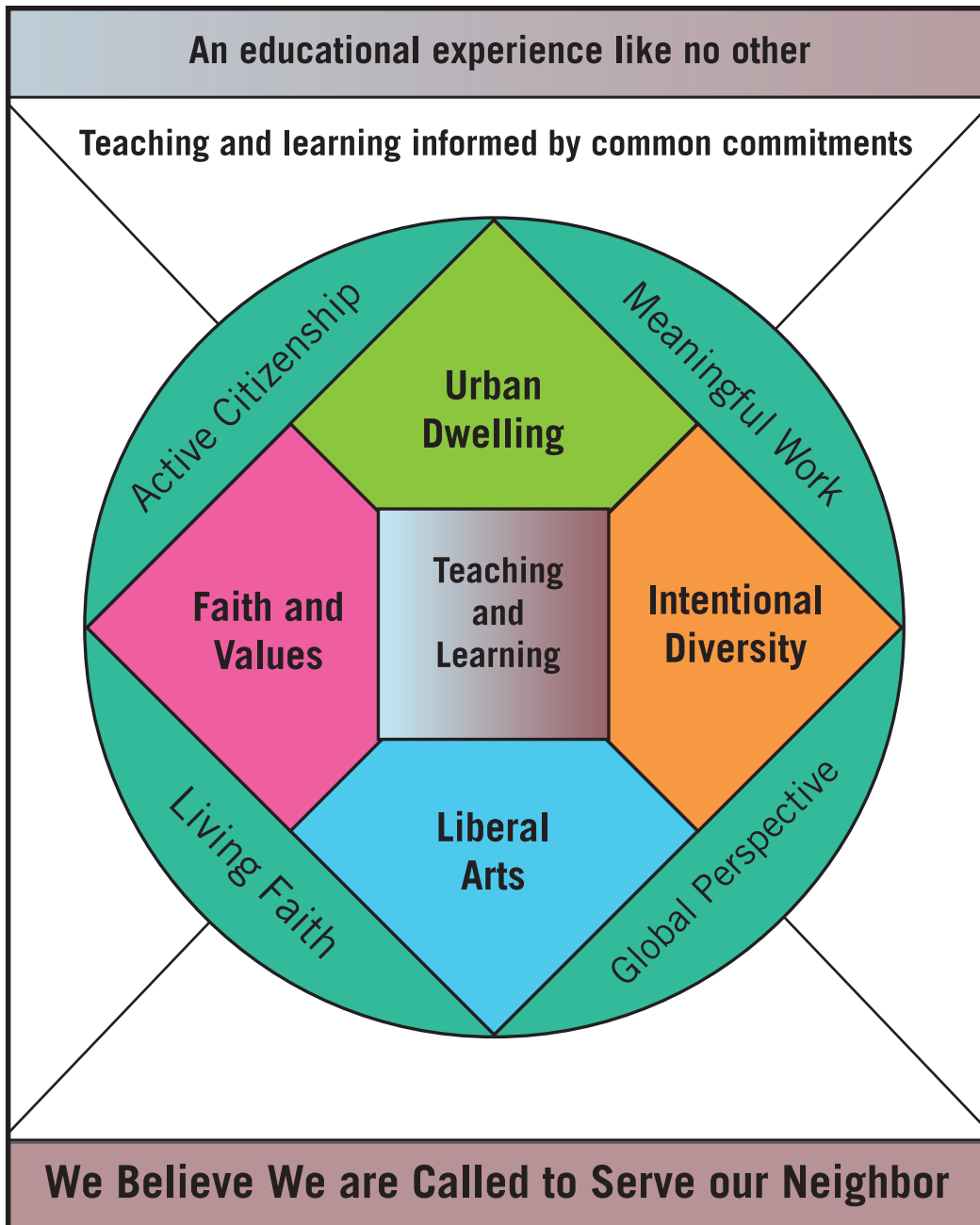
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intersections

Spring 2009



in this issue

Educating for Responsible Citizenship

Purpose Statement

| This publication is by and largely for the academic communities of the twenty-eight colleges and universities of the Evangelical Lutheran Church in America. It is published by the Vocation and Education unit of the ELCA. The publication has its home at Augustana College, Rock Island, Illinois, which has generously offered leadership and physical and financial support as an institutional sponsor for the publication.

The ELCA has frequently sponsored conferences for faculty and administrators that have addressed the church-college/university partnership. The ELCA has sponsored an annual Vocation of the Lutheran College Conference. The primary purpose of *Intersections* is to enhance and continue such dialogue. It will do so by:

- Lifting up the vocation of Lutheran colleges and universities
- Encouraging thoughtful dialogue about the partnership of colleges and universities with the church
- Offering a forum for concerns and interests of faculty at the intersection of faith, learning, and teaching
- Raising for debate issues about institutional missions, goals, objectives, and learning priorities
- Encouraging critical and productive discussion on our campuses of issues focal to the life of the church
- Serving as a bulletin board for communications among institutions and faculties
- Publishing papers presented at conferences sponsored by the ELCA and its institutions
- Raising the level of awareness among faculty about the Lutheran heritage and connectedness of their institutions, realizing a sense of being part of a larger family with common interests and concerns.

From the Publisher

| As readers of *Intersections* know well, the spring issue of this journal each year typically carries essays from the prior year's "Vocation of a Lutheran College" conference. We continue that tradition with this issue, presenting essays from the 2008 conference which was held at Luther College, Decorah, Iowa, under the theme: "Educating for Responsible Citizenship."

Paul Pribbenow, President of Augsburg College in Minneapolis, delivered an unofficial keynote for the conference last summer. In his paper, "Dual Citizenship: Reflections on Educating Citizens at Augsburg College," Pribbenow argues (rightly, I think) that the vocation of a Lutheran college includes helping students take up what he calls "dual citizenship," namely, being a contributing member of one's own society and culture while understanding oneself as belonging to a wider community at the same time. Wanda Deifelt, professor of religion at Luther College, relates the experience of the 2008 vocation conference's host school as it explored and developed programs for teaching and learning about civic engagement by drawing more deeply upon the Lutheran understanding of vocation. Jose Marichal, professor of political science at California Lutheran University in Thousand Oaks, California, took the conference through an assessment of the utopian and dystopian aspects of the digital revolution and the meaning of "digital citizenship." Finally, Arne Selbyg, the retiring director of colleges and universities for the ELCA's churchwide organization, reflected on the "three opportunities (he) had to be educated for citizenship," in Norway, in America as a resident alien, and as an American citizen.

The 16th century Lutheran Reformation's emphasis on education and the development of schools in Germany grew in part from the reformers' concerns for an educated citizenry. The importance of our mission in higher education for developing citizens in the 21st century remains a core aspect of the vocation of a Lutheran college.

MARK WILHELM | Director for Colleges and Universities Vocation and Education, ELCA

intersections

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ON THE COVER

The diagram on the cover is part of the larger diagram illustrating The Augsburg Promise. The full diagram can be found on p. 10 of this issue.

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From the Editor

This issue includes papers presented at the Vocation of the Lutheran College conference held last year at Luther College in Decorah, IA. The theme of that conference was “Educating for Responsible Citizenship.” The papers in this issue clearly reflect that theme.

What is the relationship of Lutheran colleges and universities to the role of citizen? In some educational settings, educating for citizenship is the center of the declared mission. Other schools may have a more ambivalent attitude toward this role. The nature of the relationship between the church and the state (and the Christian and society) has been answered in differing ways throughout history. In some times, Christians have felt that their faith demanded that they retreat from society—either to isolation or to form an ideal society of their own. At other times, Christians have not only been involved in the social order, but have sought to define and control it. H. Richard Niebuhr’s classic *Christ and Culture* (New York: Harper Row, 1956) outlines some of the options.

Luther (and Lutherans) had a complex understanding of the role of Christian as citizen of the state. The complex understanding of this relationship is illustrated in the diagram found on the cover (and more completely reproduced on p. 10). Paul Pribbenow, president of Augsburg College, presents the complexities (and the clear vision) of Augsburg’s relationship with their communities as a Lutheran college in an urban setting. “We believe... we are called... to serve our neighbor.” Each word and phrase powerful when taken seriously.

Jose Marichal brings into question the very concept of “community” in the twenty-first century. He asks the question (and poses some answers) to the idea that the very idea of community has changed in non-trivial ways with the existence of the web. What does it mean to be a “citizen” of a virtual community? Is there a context from which we as educators at Lutheran colleges and universities should be approaching the response to this question?

Wanda Deifelt returns to the teachings of Luther and the confessions for another way to offer a critique of the understandings of citizenship current in our culture. Citizenship is tied up with notions of the role of the individual and rights and responsibilities. Is there a distinctive “Lutheran” way of approaching these issues?

The Vocational of the Lutheran College conference marked the last “official” duty of Arne Selbyg who approaches the question of citizenship from an experiential and personal point of view. He observes how the concepts and practices of being a “citizen” vary from culture to culture and time to time. Norwegian Lutherans might have a different understanding of citizenship than Lutherans born and raised in America. As a lover of jazz, he offers a metaphor for social interactions in America that he feels is better than the traditional “melting pot.”

In a fitting farewell to the long-time organizer and visionary for the Vocation of the Lutheran College conference, Arne was ‘sung out’ of office by Mike Blair, chaplain at Luther College.

A Fine Norwegian—also known as “The Arne Selbyg Blues”

When Arne was young, he was such a prodigy,
He excelled in confirmation and sociology.
They said, “Faith and learning is just the thing for you.”
Arne replied, “This vocation is most certainly true!”

Chorus:

*You’re such a fine Norwegian-(echo) a fine Norwegian.
Oh, your gifts are legion-(echo) gifts are legion.
We’re here to express our appreciation.
For all you’ve done for Lutheran higher education—
such a fine Norwegian!*

A servant and leader, gifted with good cheer;
In life's next chapter Arne has nothing to fear—
Except the pension reports that can make you less serene,
When you read the bottom line and wonder,
“What does this mean?”

Chorus:

Whether coming or going, Arne's always hip;
He travels with a case of dual citizenship.
The pathway of a scholar can lead from place to place;
Lutherans find their way by paradox and grace.

Chorus:

—By Mike Blair
Vocation of a Lutheran College, 8/2/2008

On that note we will end. With thanks for all the participants at the conference... and especially to Arne Selbyg, who led us at the conference, and many others before—who has served us all in the colleges and universities with his wisdom and guidance for many years as Director of Colleges and Universities for the ELCA—and from whom I learned much when he was Dean of the Faculty at Augustana College in Rock Island.

This year's Vocation of a Lutheran College conference will be held July 30th—August 1st at Augsburg College in Minneapolis, MN. The theme is “A Calling to Embrace Hope: Lutheran Higher Education in an Age of Anxiety.” The presentations of this conference will be printed in a future issue of *Intersections*.

ROBERT D. HAAK | The Augustana Center for Vocational Reflection, Augustana College, Rock Island, Illinois

The 74th Annual Meeting of The Association of Lutheran College Faculties

“CREATIVE ADAPTATION”

October 2–4, 2009

Concordia University • Ann Arbor, Michigan

How does the adaptation of earlier forms, methods, works, etc. become a creative act in itself? And what are the ways—as Lutheran educators/educators at Lutheran colleges—in which our own subjects and methods are rooted in a “useable past” even while straining toward the future?

Adapting Pedagogy: How can innovative approaches and new technologies incorporate and build on traditions of teaching and learning that go back to Plato?

Adapting the Arts and Sciences: What can we learn from the way artists, writers, composers, etc., respond to and appropriate their precursors? Is there a useable “tradition” in the sciences as well as the humanities?

Adapting the Gospel Message: capitulating to contemporary culture or engaging a new generation?

Keynote Speaker

Michael Daugherty

Award-winning composer and professor of music at the University of Michigan

For more information cf. <<http://www.lutherancolleges.org/lecna/alcf>>

PAUL C. PRIBBENOW

Dual Citizenship: Reflections on Educating Citizens at Augsburg College

And the Word became flesh... (John 1:14a)

From faith there flows a love and joy in the Lord. From love there proceeds a joyful, willing, and free mind that serves the neighbor and takes no account of gratitude or ingratitude, praise or blame, gain or loss. (Luther 83)

The old man rose and gazed into my face and said that was official recognition that I was now a dual citizen. He therefore desired me when I got home to consider myself a representative and to speak on their behalf in my own tongue. Their embassies, he said, were everywhere but operated independently and no ambassador would ever be relieved. (Heaney 277)

Three years ago, when I first learned that my predecessor as Augsburg's president, Bill Frame, had decided to retire after nine successful years, I was intrigued by the possibility that I might be called to serve as Augsburg's next president. It was a college with deep roots in the liberal arts; a strong and distinctive faith tradition; and a provocative (if aspirational) claim to pursue intentional diversity. But, above all, I was drawn to a college located in the midst of a thriving city neighborhood with a reputation for educating students for citizenship.

And I have not been disappointed. Called to serve as Augsburg's tenth president—myself a product of Lutheran higher education

in the liberal arts tradition, a social ethicist with a passion for the intersection of higher education and democracy, and an urbanist with a love for the diverse richness and messiness of life in the city—I could not feel more privileged by the opportunity I have been given to share in Augsburg's mission-based work early in the twenty-first century. It is good and healthy and meaningful when individual and institutional vocations coincide, as I believe they have for me and Augsburg College.

That said, I also found myself intrigued by some of the pressing issues that were raised both during the presidential search process and in the first few months of my time on campus. In a variety of settings, I heard from students, faculty, staff, alumni, regents, parents and friends about myriad tensions they believed were present within the college: tensions between the church and the academy; between the traditional liberal arts and professional studies; between academic access and excellence; between the campus community and the city. I was not surprised so much by the fact that the tensions existed—I think we all would agree that such tensions are an abiding part of our work in the academy—but I was struck by the assumption in many of these conversations that the tensions needed to be resolved if we were to be successful.

I remember, in one striking instance, a faculty member pushing me during the search interview about where I would come down if it came to pass that the values of the church (supposedly the Evangelical Lutheran Church in America) came into an irresolvable conflict with the values of the college. She wanted to know whose side I would take in that fight. I assure you I gave

PAUL C. PRIBBENOW *is is president of Augsburg College in Minneapolis, Minnesota.*

the best “presidential” answer I could muster (read: not much of an answer at all), but thought to myself how fascinating it was that good, intelligent people could not imagine a way to hold such a conflict in creative and constructive trust. I wondered how that person imagined that people could live together in community, in neighborhood, even in democracy, without a tolerance for the inevitable messiness and conflict that characterizes common effort and purpose. I wondered how a college that genuinely believes in educating for citizenship could not recognize that the heart of that education needed to be about how to live in the midst of tensions that would not be resolved, only negotiated! In other words, I wondered how well Augsburg educated dual citizens, those able to live through the messiness of common work.

Apart from reminding these good folks that, as a Lutheran college, we were called to live with the paradoxes of life (how about *simul justus et peccator?*), I did wonder at how often these tensions were presented as conflicts that needed to be resolved once and for all. I imagine we all recognize the ways in which dichotomies become polarized, thereby losing their creative promise. I have come to recognize that our capacity to develop a narrative framework in which these tensions are lived—not just debated—is one of the central features of creating contexts for civic education. In other words, the daily life of places like Augsburg become genuine classrooms for democracy, not just because of what we teach (as important as this is) but also because of how we live our lives together.

I have long been a student of democracy and find Roman Catholic political theologian and philosopher, John Courtney Murray’s definition of democracy as “the intersection of conspiracies” especially instructive. The question is whether or not the inevitable tensions of life together can be reframed as intersections within an unfolding narrative that has synergistic and constructive power, and not how we do away with tension or conflict. The question is how do we teach and learn about how to navigate and negotiate these intersections.

The journalist and keen cultural observer Bill Moyers recently suggested that “Watching and listening to our public discourse today, I realize we are all ‘institutionalized’ in one form or another—locked away in our separate realities, our parochial loyalties, our fixed ways of seeing ourselves and others. For democracy to flourish, we need to escape those bonds and join what John Dewey called ‘a life of free and enriching communion’—an apt description of the conversation of democracy.” (89)

I would go further to suggest that, in order to escape the bonds Moyers describes, we need to become (and to help educate) what political ethicist Jean Bethke Elshtain has called

“chastened patriots,” those who are able to navigate the various loyalties and realities of common life, loving critically if you will. Law professor (and novelist) Stephen Carter contends that one of the central rules of etiquette in democracy is that whenever we enter into conversation, we must be open to the possibility that we could be persuaded of someone else’s position. How do we teach and learn this sort of civic education, this openness to being a dual citizen, members of a particular culture and society, but also citizens of a wider community that is our home as well?

The good news is that Augsburg has a long history of addressing these intersections in our lives, theologically and academically, and thus there is a strong foundation upon which to consider how faith and reason, theory and practice, and the academy and world exist alongside each other in an overarching narrative that has both depth and breadth. And upon this foundation, we have the opportunity to explore and practice the daily practices of civic life, balancing sometimes competing interests, loyalties and conspiracies in healthy and constructive ways.

The early Augsburg presidents—August Weenas, Georg Sverdrup, Sven Oftedal and George Sverdrup—were learned and faithful theologians and pastors, whose strong love of Christ and the church were not separated from their sense of duty and vigilance for a free and well-functioning society. Bernhard Christensen, who served as Augsburg’s president from 1938-1962, was ahead of his time as a theologian who embraced the Christian mystics and the diversity of ecumenism even as he proclaimed his deep and firm faith that Christ was the true path to the divine. He also was ahead of his time as a citizen who served, for example, in Mayor Hubert Humphrey’s Minneapolis Human Rights Commission.

In the modern era, Augsburg presidents Oscar Anderson and Charles Anderson, respected theological scholars and leaders, turned their attention to the pressing needs of the city in the 1960s, 70s and 80s—to race relations, to urban renewal, to the resurgent immigrant trends, to poverty and crime in the streets—while also reaffirming Augsburg’s academic and theological principles in a new college motto, “From truth to freedom.”

It is only in recent years, though, during the tenure of William Frame, that the entire college community was called into conversation about the historical, theological and academic legacies that combine to offer Augsburg its distinctive vocation as a college of the church in the city. In two remarkable documents, *Augsburg 2004: Extending the Vision* and *The Augsburg Vocation: Access and Excellence*, the college community affirmed that:

If this were an epic, a work that recalls the past to locate the present and chart the future, we might wish to invoke as our muse Thales, truth-seeker and navigator... (We offer) a

vision for the educational program at Augsburg College that connects the College's past with its future. It submits that an Augsburg education can and will provide navigational skills: To the extent possible for any institution of higher education, Augsburg will develop graduates who will be prepared for life and work in a complex and increasingly globalized world; equipped to deal with its diversity of peoples, movements and opinions; experienced in the uses and limitations of technology; and possessed with a character and outlook influenced by a rich understanding of the Christian faith. (Engebretson and Griffin 1998: 2)

In other words, the college affirms its commitment to educating dual citizens who can navigate the inevitable tensions and intersections of life in the world as informed, nimble and faithful people.

So, the inevitable question for me is just what am I going to do as the current Augsburg president given this legacy and vision? Apart from not messing it up—which strikes me as a worthy goal!—I would suggest that my work at Augsburg is about helping the college community to figure out just how radical this vision is as a blueprint for citizenship and then offering whatever support I can muster to make it so.

And that takes me back to the questions I heard when I first arrived at Augsburg and to my concerns that the tensions people named as important for me to know (and by extension, I imagine, for me to resolve) were still very much present in the daily life and culture of the college—which is not in itself a surprise, but is a sign that the navigating and negotiation of these tensions was not always seen as part of the education we offered each other and our students. In other words, the “stuff” of educating citizens was right in front of us and we didn't seem to fully grasp it.

As an aside, I want to lift up the fact that Augsburg's curricular and co-curricular programs are increasingly aligned with this sense that students must learn how to navigate complex personal, professional, organizational and public worlds—certainly core components of a genuine civic education. We are a leader in service-learning and civic engagement programs in the city and around the world. We play a growing role in civic conversations in our region as we emphasize the gift of healthy public discourse. The college's relatively new core curriculum offers opportunities for teaching and learning in the classroom, on campus, in the city and around the world that strike me as well-grounded in our mission and aspirational in our sense that vocation, *caritas*, community and civility are the requisite aspects of an education for service and citizenship.

That said, you might wonder why I don't just sit back and enjoy all of this progress on so many fronts? And the truth is that

I do honor and celebrate this remarkable vision and initiative, even as I pursue my strong contention that the daily life and work of the college demands greater attention as the context in which the work of educating citizens occurs. In other words, it is not good enough to claim victory on our aspirations when there are those who do not recognize the opportunities we have every day on our campus, in the neighborhood and around the world to be even more intentional, reflective and faithful in our distinctive calling as a college.

We therefore have returned to our envisioning work and have raised to the level of institutional values and vision the questions of how we all can learn to navigate these tensions creatively. We have begun to “translate,” if you will (an important concept for our work), the vocation and vision of Augsburg into the daily practices of our lives together in the college and thereby begun to understand education for citizenship as a more expansive and integrated aspect of our daily lives.

We have identified three consistent patterns to our work as a college that mark out a clear vision for Augsburg—a vision that is thoroughly articulated in the expansive work of *Augsburg 2004* and the subsequent *Access to Excellence* vision documents. The three patterns—each of which also names a central intersection in our common lives—are:

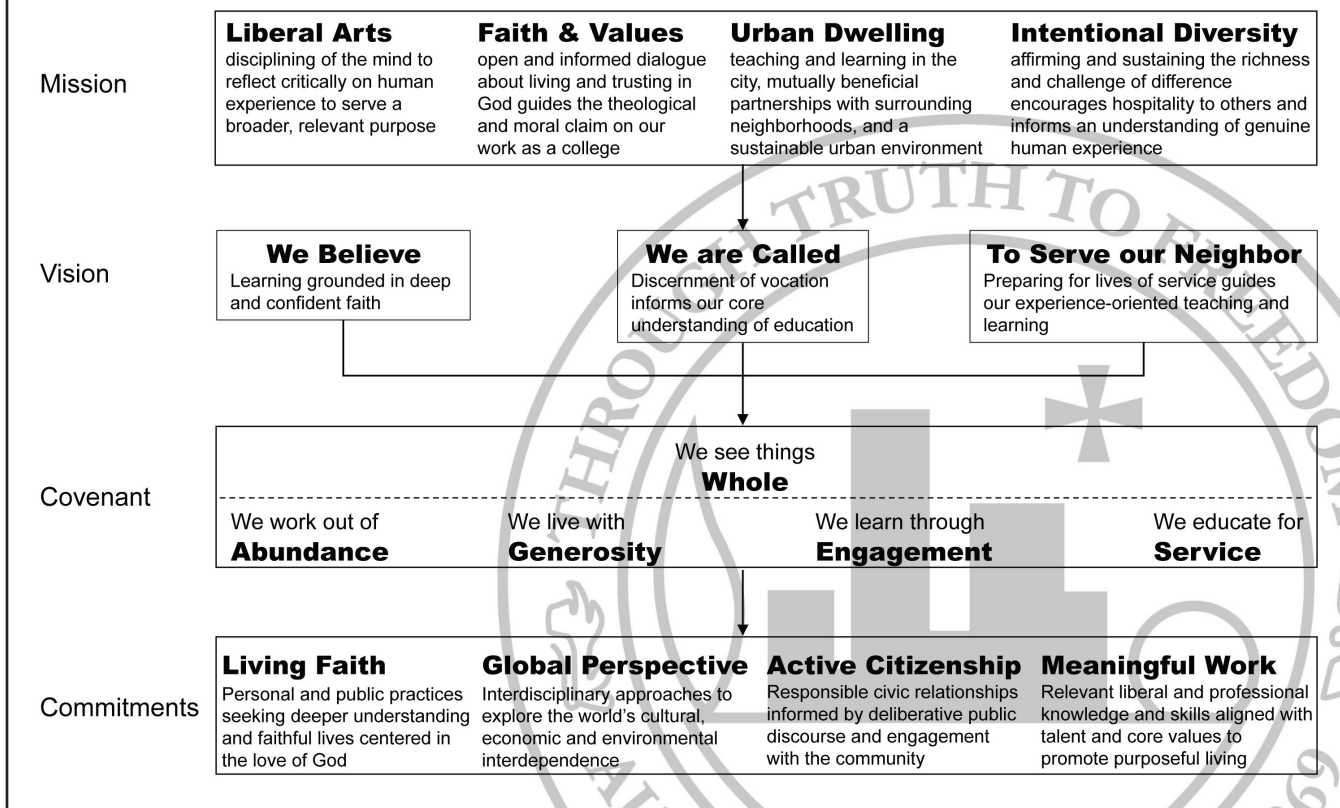
We believe. We are grounded in a deep and confident Christian and Lutheran faith, and thereby we are a college freed to consider how the ideas and practices of diverse religions are central to our work. Faith is a central value, idea and practice in our life as a college. **Faith and learning can never be separated from each other.**

We are called. The theological idea of vocation or calling is central to how we educate students at Augsburg. Education (for whatever career a student might choose) combines with histories, experiences, commitments, faith and values to bring coherence and meaning to life in the world. We aspire to integrate this understanding of vocation into all that we do as a college.

Reflection and practice can never be separated from each other in this concept of vocational education.

To serve our neighbor. Education at Augsburg is aimed at preparing our students for lives of service in the world. We live in a diverse neighborhood known as Cedar-Riverside where our neighbors are Somali and Vietnamese; we are part of a very diverse metropolitan area where our neighbors are business people and street people and ordinary people, alongside of whom we seek to make our world a better place; we are linked through our campuses around the world (Namibia, Mexico, Nicaragua,

From Mission to Commitments



El Salvador) to our global neighbors. The gifts of faith and call lead us to service of neighbor. **Our lives on campus and in the city and the world are entangled in all we do as a college.**

We believe we are called to serve our neighbor. This is a statement of our vision for Augsburg College and for the vocation we embrace for the college in the years ahead. We believe we are called to serve our neighbor—a deeply Lutheran vision statement, but also deeply relevant to our work as a college. At Augsburg College, the privilege of education—through truth to freedom—carries with it the obligation to come here to learn, to live, to serve, to be an even stronger and more faithful presence in the world.

In the context of mission and vision, we then have worked to identify and explore pathways for our future work—what I call “common commitments.” These commitments are the means by which the experience and story of Augsburg College is most persuasively crafted and told. The four common commitments are:

- Living faith
- Active citizenship
- Meaningful work
- Global perspective

Each commitment captures our historic work as a college; our centers of excellence at present in curriculum, co-curriculum, faculty and student life, organizational culture, and outreach efforts; and our commitments for the future. The chart above captures visually the links between mission, vision and common commitments (all focused on students and learning!)

Augsburg Mission, Vision and Common Commitments

Another way in which we have begun to talk about this vision and common commitments is through the lens of what we call “The Augsburg Promise.” We are inviting our entire community into an “educational experience unlike any other” that is centered around the promises we make to each other—promises that at their core are about how we live as fellow citizens in this community and thereby learn how to negotiate the tensions of life together—education for citizenship.

So what are the principles of this broader civic education we offer as we learn to live out this vision? How do students, faculty, staff and others gain a civic education within and outside of an institution that has this vision for its work, this set of common commitments, this idea of the promise it makes to its students?

At the heart of our common work is an unfolding narrative that allows us to understand and negotiate the intersections of conspiracies within our institution, and thereby involve our entire community in the work of educating dual citizens. We have named five abiding principles for our lives together here at Augsburg that I would contend are the building blocks of civic education:

We work out of abundance. This is the promise of abundance in a world of scarcity—this is the promise into which we are called as God’s people. This also is the promise of civic prosperity, commonwealth, and the foundation for mature citizenship, doing things together that we cannot do as well alone.

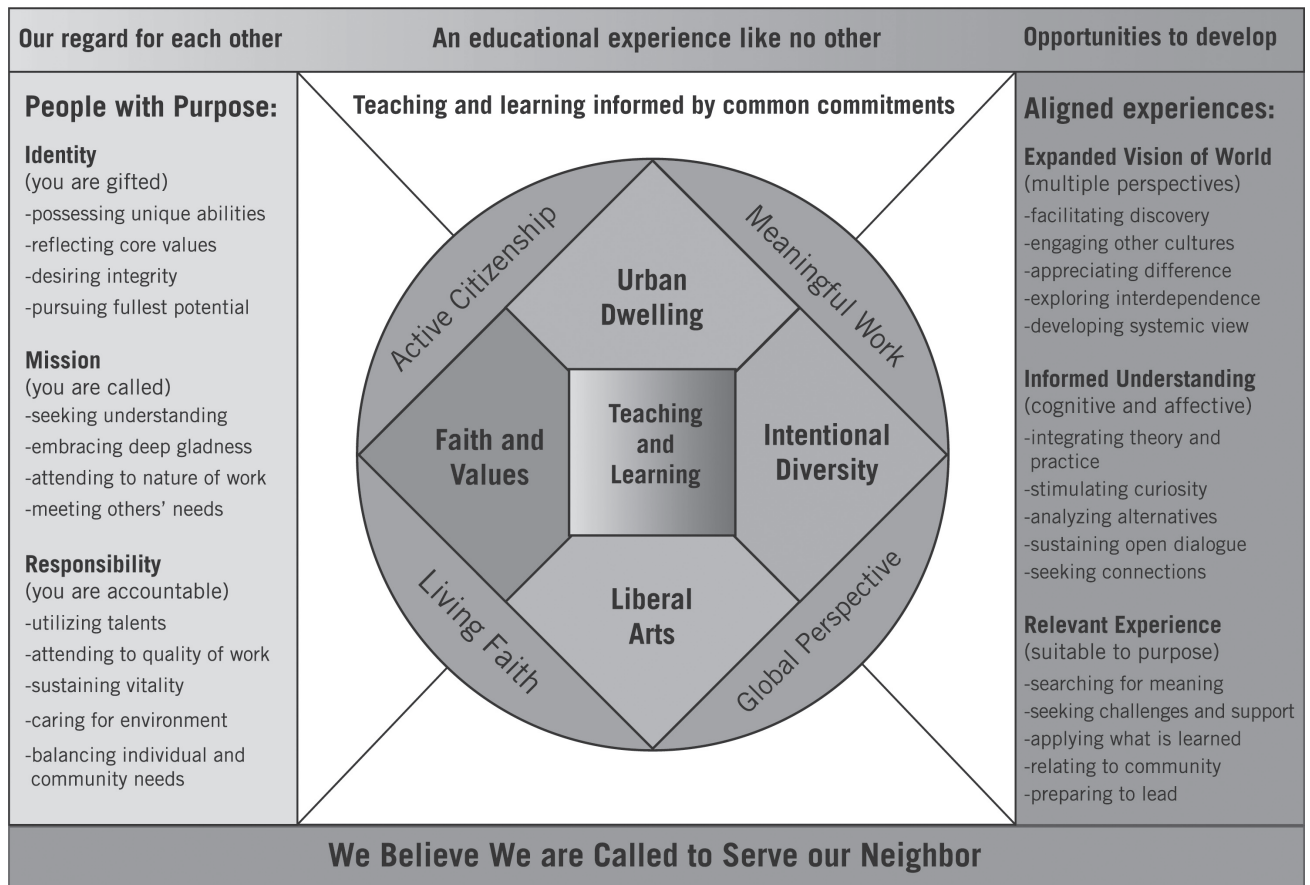
We live with generosity. “And the Word became flesh” (John 1: 14a) is our historic motto. It is the generosity of our lives and whereabouts that we celebrate. It is our nature and identity and character that we lift up, our links to a particular place and culture and set of values and practices that make us Augsburg—as we have been known since 1869.

We learn through engagement—In many ways, engagement is an obvious aspect of Augsburg’s longstanding traditions of experiential education and community relations. Engagement involves both attitude and behavior. We engage each other because we are committed to learning from each other. We engage each other because together we are stronger.

We educate for service. Service is by no means an alien concept for Augsburg. In fact, our long-beloved motto, “Education for service,” is ready evidence that Augsburg has made service a central aspect of its curriculum and campus life throughout its history. Education for service focuses on service as a way of life, a set of values, a democratic ethic. It’s about a **vision of democracy as a social ethic**—the genius of balancing individual needs and interests with the common good.

We see things whole. “We see things whole” is a “liberal arts” way of holding our lives together in this college community in trust. Seeing things whole provides an organizational framework for planning and problem-solving that is grounded in a vision of

The Augsburg Promise



wholeness and interrelatedness. We're all in this together and our various voices and perspectives together best ensure our common purpose and engagement.

Here then are the guiding values, principles and practices of a community that is dedicated to an authentic civic education. Here are the practices of citizenship for democracy. We are, in a very real sense, committed to educating “dual citizens,” those who understand and practice within the broader narrative which recognizes that we must not attempt prematurely to resolve the messiness, the tensions of our lives, but instead find in those tensions the “stuff” of lively public discourse, civic literacy and engagement, and the promise of mature and meaningful common work. We are called to be people of abundance, generosity, engagement and service—people who see things whole and hold common purpose in trust—people who grasp the call to citizenship and politics as a distinctive and meaningful vocation in the world.

In the end, it is about the idea that we are what the Christian mystic Teresa of Avila called “the only body of Christ” on earth now, the Word made flesh everyday where we are found, dual citizens who understand that we must share aspirations for our lives together in our own tongues, as ambassadors whose embassies are everywhere and who will never be relieved!

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JOSE MARICHAL

Students in the Cloud: Creating Digital Citizens

What happens to relationships between people from different groups when those interactions move on-line? Two decades ago, this question would have been the stuff of science fiction writers instead of the province for serious scholarly pursuit. However, as we move rapidly into what Yochai Benkler calls the “networked information economy,” these questions gain greater salience. Increased server storage capacity, the proliferation of personal computers with fast microprocessor speeds, and the advent of broadband internet access have combined to make it possible to store vast amounts of easily retrievable information in “the cloud.” The cloud is a term commonly used to refer to this virtual ether where e-mails, photographs, home movies, blog entries, Facebook chats and other forms of information combine to form an individual’s on-line self. In fact this paper is being written on-line in a “document page” through a private Google account. Google provides me with a nearly unlimited amount of storage capacity for e-mails, RSS feeds, documents, photographs and other materials. In exchange for this storage, Google sells my attention to people who would like to borrow it for a few moments to tell me about an exciting new product.

This seems a convenient proposition: free storing of data in exchange for the ability to sell your attention to the highest bidder. In the case of social networking sites like Facebook and MySpace, personal information can be paired up in communities of like-minded others in innumerable ways. This proposition is so alluring that the vast majority of our students have a “life in the cloud.” According to the well respected technology blog, *TechCrunch*, 85% of college students had a Facebook account in 2005. As processor speed and server capacity escalate even further, more of these social interactions can be conducted in

virtual communities where people can create on-line personas and interact visually with others in the cloud. Although the actual number of active users is debated, the on-line virtual-reality community *Second Life* has over seven million “residents.” (Second Life)

Because companies like Google have developed a business model around encouraging people to place more and more information *in* the cloud, there are strong market incentives driving an acceleration of this trend. Companies are making an aggressive push to get children into the cloud at increasingly earlier ages. Debra Aho Williamson, an analyst at the research firm eMarketer, estimated that twenty million children would be members of a virtual community by the year 2011 (Barnes). The growth of these “virtual” spaces provides users an allure that “off-line” society lacks. Interactions through the cloud are controlled and mediated directly by the user. In a 2007 New York Times article, 9-year old Nathaniel Wartzman of Los Angeles said about Club Penguin, a Disney created social networking site for children, “I get to decide everything on Club Penguin.” (Barnes). Unlike the real world where parents make you eat your vegetables, the virtual world is free of these social constraints.

The penetration of these social networking sites has wrought unprecedented and poorly understood changes in our social relationships. What should be of particular concern to college faculty is the effect these changes have on our students’ social selves (as well as our own). To what extent does the networked information economy affect the development of human beings and citizens ready to take on the challenges that face this new generation of students? What does this increasing cloud presence say about our development as human beings in an increasingly

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multicultural world? Does the cloud bring diverse people into closer contact where they can develop meaningful relationships, or do these virtual communities allow us to customize our social networks such that we can freely avoid interacting with those whom we disagree? In this essay, I'll look at the utopian and dystopian views to this question and offer a view of digital citizenship that seeks to leverage the benefits of the cloud to promote the ethical development of our students.

The Utopian View

A utopian view of our future in the cloud suggests a vastly broadened network of social relationships. The ability of the networked information economy to place us in contact with a boundless world of people, ideas and images will make us more worldly, engaged and productive. The social theorist Manuel Castells suggests that the great transformation wrought by a network society creates identity crises as people reorient their selves to these new social forms of organization. These new networks (of which the cloud is an integral part) allow for a greater exploration and construction of the individual self. Castells suggests that possibilities exist for people to develop project identities whereby individuals incorporate transformational ideologies that seek to change the structure of society into their own identity system. Examples of these transformation ideologies are those who adopt an ethos of global human dignity and work to have it carried out in the world.

While Castells suggests that few people develop transformational identities, I argue the possibility for greater numbers of people to develop transformational identities is unprecedented. Anthropologist Arjun Appadurai suggests new media offers new resources for the construction of imagined selves. The "democratization of the imaginary" in the form of words, images, and sounds throughout the world has allowed "common people" around the world to enter the "logic of ordinary life."

This global exposure to the voices of diverse others suggests that, as Mark Juergensmeyer noted "everyone is everywhere" (4). Journalist Chris Anderson theorizes this democratization of the imaginary as a "long tail" of on-line content. Anderson argues that the cloud allows the purchase of creative content like books and music to move from physical space where content is limited by storage capacity to the cloud where storage is virtually unlimited. The cloud allows for the availability of a broad range of eclectic choices, made available by the ability to link up consumer choice with storage capacity. This makes it possible for consumers to get any form of content they choose, no matter how eclectic or obscure.

When applied to individual experiences, the cloud makes everyone accessible to everyone else. In this pastiche of ideas and

images, you are not constrained by geography or time, a phenomenon that social theorist Anthony Giddens calls *time-space distanciation*. The individuals have a greater ability to reconstitute themselves. Virtual environments like "Second Life" allow for an even more in-depth process of constitution and reconstitution, a phenomenon Lisa Nakamura refers to as *identity tourism*. The ability to reconstitute an identity becomes as easy as changing your avatar (on-line persona).

Moreover, this pastiche of ideas and images and the increased capacity to share creative product has resulted in what MIT media scholar Henry Jenkins calls a participatory culture. Citizens in the cloud are able to quickly upload images, music, thoughts, and other forms of creative content and share them with a community of others who will comment and provide instant feedback on their contributions. As a result, members of the cloud come to develop habits of collaboration and see themselves more as participants rather than users. The ability to share one's interests in like-minded communities creates a broader, richer, environment from which to build personal relationships.

These relationships can be translated into genuine social action. Jenkins (2006-40) suggests that a participatory culture on-line creates an ethos of participation in other areas. Members of the cloud develop an expectation that all social institutions will be as responsive and participatory as the social web. The recent United States presidential election is an example of the spillover effects of participatory culture. Both the Obama and McCain campaigns were able to garner millions of dollars in small-scale on-line contributions, thereby welcoming large number of citizens into the political process. The Obama campaign was wildly successful in generating a network of volunteers and activists by encouraging supporters to create their own Facebook groups through the MyBarackObama.com website. Hundreds of thousands of people created locally oriented Facebook groups that served as a hub for organizing meetings and events for the campaign.

Yale law professor Yochai Benkler suggests that the networked information economy encourages this participatory revolution by lowering transaction costs for collective action. The availability of Web 2.0 tools allows networks of individuals to collaborate in social production for a social goal. Whether it is writing a Wikipedia entry or reporting on human rights abuses in a totalitarian regime, the cloud can serve as a power source for creating engaged global leaders.

The Dystopian View

Not all observers are as sanguine about prospects for the web and social relations. University of Chicago law professor Cass Sunstein notes that, despite the pastiche of ideas and images

available to *netizens*, individuals tend to constrain themselves to the small set of ideas with which they already agree. The result is a strengthening of in-group ties, what political scientist Robert Putnam refers to as “bonding social capital.” The downside to this bonding is a decreased need to form relationships with those whom we disagree, what Putnam calls “bridging social capital.” Indeed, recent work from Lewis et al. suggests that people on Facebook reproduce on-line the networks of friends they accumulate off-line. More disturbingly they find that race and gender homophily (likeness) have the largest influence on who an individual befriends in social networks. This pattern of homophily is most distinct for white males who have the least diverse Facebook networks.

At its worst, this emphasis on “bonding social capital” over “bridging social capital” can reinforce negative perceptions of out-groups and, at its worst, lead to increased hate crime activity. Indeed the Internet provides a fertile breeding ground for hate group activity. While the cloud opens *netizens* to a vast array of peoples, it also lowers transaction costs for hate speech. The same lowered transaction costs that facilitate positive collaboration also can encourage collaboration for more nefarious activities. Hate groups couple easy access with the anonymity and lack of face-to-face interaction to attract members. Hate speech in “real space” is not a socially desirable activity and as a result produces high transaction costs, a phenomenon social psychologists refers to as social desirability bias. Consequently, the cloud becomes a more convenient space for socially undesirable biases.

The increased proliferation of overtly white-supremacist sites like StormFront.org get the largest share of media attention. Other sites, however, also encourage hate speech (albeit unintentionally). One site, JuicyCampus.com, encourages students at colleges and universities to share rumors that originate at their institutions. The “rumors” are often vile, hate-filled, accusations about a female student’s sexual promiscuity or a male student’s sexual orientation. Because the site is anonymous, members of the site are free to use any form of hate-based speech they desire. The behavior observed on these sites is not one you would find in face-to-face interactions because there would be social sanctions to using racist, sexist, or homophobic language.

Part of what explains the types of posts one sees on sites like JuicyCampus.com is that the cloud is a medium that lends itself to impulsive behavior. A student overcome with emotion by a break-up with a girlfriend or a fight with a friend has a ready outlet to unload that anger on-line by spreading a false rumor about that person on a website. Before the cloud, a person might sit with unpleasant emotions and find other, more productive, ways to deal with those emotions.

Nicholas Carr touches on this darker side of web culture in an *Atlantic* article where he asks “Is Google Making us Stupid?” His central point is that the easy access to information serves as a disincentive for reflection. Those of us involved in knowledge work wind up spending more of our lives trying to corral the virtual herd of information about a subject of interest to us, rather than spending time reflecting on what we have read. As Carr points out in his article “my mind now expects to take in information the way the Net distributes it: in a swiftly moving stream of particles. Once I was a scuba diver in the sea of words. Now I zip along the surface like a guy on a Jet Ski.” (2)

The writer Wendell Berry suggests that this uniquely American ethos of limitlessness has significant consequences on our day-to-day habits, from our food choices to the types of cars we drive. Web 2.0 culture exacerbates an ethos of limitlessness by providing us instant access to all forms of content and peoples. A dystopian view of the cloud would say that we might be exposed to a broader range of ideas, images and peoples, but those interactions are *thin* in that they lack the full dimensionality of face-to-face interaction.

One example of the thinness of on-line interactions is the *Virtual Lower East Side (VLES)*, a virtual community created by Music Television (MTV) that recreates a trendy, yet grimy, section of Manhattan known for featuring up-and-coming bands. On the *VLES* site, MTV emphasizes the utopian aspects of the cloud:

It’s not always easy to catch great music live. Now, no matter where you live, you can watch your favorite new band at the virtual Annex or the virtual Cake Shop (or one of our other lovingly recreated virtual hangouts.) We’ve made it easy for you to fall in love with new bands alongside an entire community of likeminded people. (MTV Networks)

This invitation to “fall in love with new bands” comes neatly packaged without the danger and discomfort of the actual lower East Side. As Itzkoff points out, the site is free from:

the disapproval of the locals, whether they were the immigrants who once populated its tenements, the drug dealers who shouted from rooftops to warn of unfamiliar faces, or the bartenders and bouncers who didn’t recognize you as a regular. (1)

Put another way, the web provides the appearance of an authentic experience without the unpleasant interaction that would occur in the real world. Communities like the *VLES* allow you to pick through the more challenging parts of experience to get to those aspects that might be instantly gratifying

but have little long term value. The cloud allows you to skip the broccoli and get right to dessert.

In an exchange based on *The Cult of the Amateur*, Andrew Keen talks about this tendency towards “infantilized-self stimulation” (194) over “the impartiality of the authoritative, accountable, expert.” (41) The result is a networked information economy that has “novices speaking to novices” (52) and is in danger of producing a generation of people incapable of engaging difficult ideas or solving difficult social problems because they have been able to avoid them in everyday web-interactions.

Summary

The utopian and dystopian views would appear to be irreconcilable perspectives on our collective future in the cloud. A utopian perspective presupposes that the networked information economy exposes us to a vast array of choices/preferences. This vast array of choices encourages us to develop a new and expanding set of preferences, multiple intersecting relationships and a widening and complex range of experiences. Conversely, a dystopian view suggests that few people develop these multifaceted experiences and instead develop stronger in-group ties, unreflectively develop “thin” relationships, have little time for reflective thought and are seldom exposed to different perspectives or challenging situations.

Rather than adjudicate between these perspectives, they are best thought of as sides of a coin. The cloud provides the potential for human emancipation or human enslavement. The larger question for college faculty is how to steer our students, and ourselves, to the more positive, productive aspects of the cloud. How do we produce students who are able to utilize the tools of the web for positive social change? This requires a greater articulation of what it means to be a digital citizen.

A Theory of Digital Citizenship

What does it mean to be a digital citizen? A full treatment of this question would require much more than one essay, but an instructive starting point in my thinking about this question is Aristototle’s notion of the intellectual virtue of *phronesis*. In *Nicomachean Ethics* (Irwin 148-71), Aristotle lays out five distinct *intellectual virtues*: epstemic (*episteme*), intuitive (*nous*), philosophic (*sophia*), technical (*techne*), and a less discussed virtue he called *phronesis*, which can be loosely understood as wisdom, but might be better understood as knowledge about being in the world.

Taking *phronesis* as a starting point allows us to ask whether being in the cloud improves our ability and the ability of others to “be in the world.” Bent Flyvberg, in his book *Making*

Social Science Matter, suggests we think of the development of *phronesis* in relation to the model of skill acquisition developed from psychologist Hubert Dreyfus. Dreyfus breaks knowledge down into five stages: novice, advanced beginner, competent performer, proficient performer, and expert. A novice must strictly adhere to a prescribed set of rules to complete tasks. An advanced beginner can compare rules with their own limited experience to determine when the rules should be applied. Some people are able to move to a competent performer stage where they are able to adapt the rules to a few distinct contexts. A select few move to a proficient performer stage where they are able to make instinctive choices about the rules based on their aggregated experiences. An even smaller group move toward an expert stage where they are intuitive, holistic and synchronous in a given task.

I propose that the goal of digital citizenship be the development of *phronesis*. The cloud has the potential to do this by exposing individuals to increased knowledge of particulars, interactions, and contexts so that their interactions are infused with a clear sense of “being in the world.” *Phronesis*, I argue, is impossible without exposure to diverse others, both on-line and in face-to-face interactions. The cloud provides a number of exciting pedagogical options for exposing students to these diverse situations.

One way in which we can encourage *phronesis* among our students is to have them engage in cross-cultural collaborative projects on-line. Placing students’ intellectual product into the cloud reinforces several habits of digital citizenship. First, they must work collaboratively to create a product thereby learning how to become proficient in diverse situations. Second, students must take ownership of what they contribute to the cloud. I’ve had my students engage in a number of projects where they place content into the cloud including Wikipedia entries, on-line resource pages, and blog posts/comments. Each have been rewarding experiences for students.

The cloud is not going away. We as educators must find ways to engage our students through these powerful on-line tools in ways that make them think reflectively about their presence on-line and in the world. We must also be mindful of our own development as digital citizens.

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From Alien to Citizen

This article is based on three opportunities I have had to be educated for citizenship. One was while growing up in Norway, one was when I arrived in America as a resident alien, and one was when I became an American citizen.

Growing up Norwegian

I was born in Norway while that country was occupied by German soldiers during the Second World War, and while it was administered by Norwegian Nazis under German supervision. My father's brother participated in the Norwegian resistance movement. Soon after I was born, the Nazis discovered this. My uncle fled to Sweden, and since the authorities could not catch him they put my father in a prison camp. For more than two years my mother raised two small children by herself.

After the war, the Norwegians were very concerned about why some Norwegians had cooperated with the Germans, while many others had resisted the Nazis. They wanted to make sure that my generation, and future generations, would be brought up as responsible citizens, prepared to resist any future attacks and occupations. Two of the groups they saw as crucial in this effort were the Lutheran pastors and the public school teachers. At one point during the occupation, the Nazi authorities ordered the pastors to preach that the Nazi ideology was a proper Christian view, and to accept supervision by new bishops put in place by the new regime instead of the old bishops from before the war. The vast majority of the pastors refused to follow this order, so they were removed from the pulpits, and many of them were sent to prison camps in northern Norway.

In the same way, the new authorities told the public school teachers to change the curriculum and their teaching, to stop praising the royal family and the old government, and to teach Nazi ideology. Again, the vast majority of the teachers refused to do this, so they were sent to prison camps. Several pastors and teachers died in the prison camps, but these public servants set an example for others, that by united action the Nazis could be resisted, that people could follow their convictions. Many would suffer from that, but most would survive with a clear conscience and the respect of their neighbors.

I think all the children who grew up in Norway after World War II heard about these heroes of resistance. We did not hear about the policemen who helped the Germans round up Norwegian Jews, the bus drivers and train engineers who helped move the Jews to the ports so they could be loaded on ships bound for Germany, or the many others who cooperated with the Nazis, made money trading with them, or did nothing to interfere with them. Clearly, the view was that one way to educate children for responsible citizenship was to show us examples of good citizenship, people in whose footsteps we were supposed to follow. We heard that there had been some collaborators and Norwegian Nazis, but the emphasis was on heroic Norwegians. Some times these Norwegians were compared favorably to the Danes or Swedes or others who supposedly had not resisted the Nazis as much or as heroically as the Norwegians had.

We also learned about the glorious history of Norway, how the Norwegian Vikings had discovered America and had conquered the European world; and about the great Sagas, with detailed history writing, advanced legal philosophy, and engaging

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literature written in the first centuries after the Viking Age. And we learned about the successful struggle for freedom from Danish and Swedish rule in the nineteenth century. We did not learn that many of the Vikings were murderers and robbers (in these days we would call them terrorists), and that the most famous Saga writers were Icelanders, several generations removed from their Norwegian origins.

And we did not learn much about the many centuries when Norway was just a province of Denmark. We learned to be proud of our country, and proud of our heritage, and to look down our noses or feel sorry for others who could not claim this ancestry. You can call it patriotism, or you could call it arrogance and conceit.

All of this is, of course, a generalization and simplification, and is based mainly on what the media, the politicians, the teachers and pastors taught us in grade school. The presentation of Norway became more complex as we moved up in the grades, with more attention given to Norwegian weaknesses. But I believe any Norwegian of my generation would recognize the main emphases of the civic education he or she received.

Part of this national pride was also tied to the strong democratic system in Norway, including high participation in all elections. One reason for this was that Norway has an election system with proportional representation from multi-member districts. Therefore it is relatively easy to start new parties, and for weak parties to survive. Your political party does not need to win the majority of the vote in a district to get somebody elected; you just have to have enough votes to get some representatives from that district. Most Norwegian parties gather less than ten percent of the national vote, but they can still be influential. One of the political parties in Norway, the Reds, consistently gathers one percent or less of the vote, but it still survives. So Norwegians do not consider their ballots wasted if their party does not win. They find it worthwhile to fight for just one additional percentage of the vote. And the vast majority of them use their right to vote.

When I was growing up it was also important that during the war there were no elections, so the citizens saw the vote as an important way to demonstrate that we had won the war. The undemocratic groups that had tried to take over had been beaten. For the same reason there was widespread use of the Norwegian flag, and great emphasis on singing the national anthem, and other patriotic and native songs. The royal family was very popular since the king had been one of the leaders of the resistance to the Nazis.

Widespread use of the outdoors for recreational activities was also presented as an important part of Norwegian citizenship. The popular saying was that Norwegians were born with skis on their feet—a saying obviously concocted by men, not by women. Norway does have spectacular nature, and much of

that nature is public property. But there are also laws that give everyone access to private property for non-destructive use. You are entitled to go cross-country skiing in privately owned forests and mountainous areas in the wintertime, and to take hikes, go berry picking or mushroom picking in the summer and fall, and to land your boat on a private shoreline, as long as it is not close to inhabited houses or cultivated land. These activities are seen as particularly Norwegian, even by citizens who would much rather spend their time on a couch or in an urban park.

There was no separation of church and state. The Norwegian constitution said that Norway was a Lutheran country. The laws said that one of the purposes of the public school system was to help all children get a Christian and moral upbringing, and we had religion courses as part of the almost compulsory curriculum every year of grade school and junior high school. The pastors in the (Lutheran) Church of Norway are civil servants assigned to their congregations by the Ministry of Church Affairs. The bishops are appointed to their positions by the national government. Methodists, Catholics and children whose parents belonged to church bodies other than the Church of Norway could be excused from the religion courses at school, but I never saw anyone stay out of religion courses. Not only were the parents of about ninety-five percent of the children Lutheran, so there were not many children to excuse, but any religious minorities would stand apart from their classmates as different or weird if they were excused.

And the parents knew very well that the religion courses were mostly extremely boring, taught by teachers who never went to church themselves, and just went through the motions of teaching the assigned curriculum. We learned many hymns, and memorized prayers, creeds and many aspects of religion, but the courses were more likely to turn the kids away from the church than proselytizing them to become active Lutherans.

In fact, the Lutherans learned from the incorporation of the church into the state that they did not need to go to church on Sundays. The church would be there for them when they needed it for a funeral, baptism or wedding, no matter how little personal support they gave it. The members of religious minorities learned the opposite, that their congregation would only survive if they were active and gave it their personal support.

Moving to America

When I moved to the United States there were some clear parallels, and some clear differences. Strangely enough, the Americans I met were just as proud of their country as Norwegians were of theirs, and most of them were not focused on the problems of American society that we had learned about in Norway. I learned that Americans thought their democracy was the

strongest in the world. They thought it was much better to have a president than a king who inherited the throne, thought a strong two party system was superior to a multiparty system, and thought there should be a separation between church and state.

But maybe the biggest difference was that in Norway we learned that when there were problems to be solved we should try to solve them by collective action. We demanded that the government do something, or called on the trade unions or the cooperative movement, the farm organizations or other voluntary organizations to step in. In America there were also numerous voluntary organizations, but they seemed more like social clubs. Most people did not trust the government or the organizations they joined to solve social problems. They had been taught not only that change was possible through individual action, but that they were much more likely to successfully accomplish change through their individual efforts.

Another major difference in the political system was that in America, candidates for election bragged about how successful they had been as businessmen. This was seen as a sign that they knew how to set priorities and manage resources. The parties looked for candidates who were rich, and could raise large amounts of money. From Norway, I was used to the electorate looking with skepticism on any rich candidate for office. The voters were worried that rich people running for office were trying to buy more influence than the one-person one-vote system called for, and wondered who they had cheated or exploited to get so rich. And in Norway the main responsibility for financing elections was on the political parties, not on the candidates personally. This was tied to the fact that many Norwegians were members of political parties, partly because a labor union could decide to collectively enroll all its members as members of a political party. The election system also meant that the electorate voted for parties, not for individual candidates.

How was I educated about American democracy and citizenship? Actually, nobody thought it was necessary to educate me. The superiority of America was taken for granted. Everybody knew that this was the best country in which to live, so just by living here I was expected to pick up the value of American citizenship. When I was hired for my first full-time teaching job, at the University of North Dakota, I had to sign a declaration that I supported the American constitution and the constitution of the state of North Dakota. I pointed out that I had never read any of those documents and certainly did not know whether I agreed with them. I was told to sign anyway, it was state law. I pointed out that there would be a vote in the upcoming election on a proposed amendment to the North Dakota constitution, and asked whether state law prevented state workers from supporting the proposed amendment. No, it only meant that they would not try to change

the constitution by illegal means. So I signed the document with that footnote, that I would support the two constitutions in the sense of not using illegal means to change them. But nobody thought I needed to read the documents; that I needed to know what I supported; that it was important to formally teach me what it means to be an American citizen.

In the same way, when my children started school they had to pledge allegiance to the flag of the United States of America and to the republic for which it stands. My children had dual citizenship, Norwegian and American. I was not sure whether Norwegian law would allow them to remain Norwegian citizens if they pledged allegiance to a republic. But by now I had mellowed, I did not argue with the teachers or principal. I did not want to embarrass my kids, especially in front of their friends, so I did not raise the issue. I had learned that not all fights are worth fighting, or maybe I had learned to be a hypocrite.

Of course, I had learned that in Norway too. At church for example, for confirmation, we had a public examination of our preparedness for church citizenship in front of our bishop and the congregation. And so our pastor drilled us about the order in which we would march in and stand in front of the congregation, because the bishop would ask a predetermined set of questions in a certain order, and if we were standing in the wrong spot we would get somebody else's question, not the one for which we had memorized the answer. But if we followed the marching instructions it would look like we all knew everything, because all of us would get our answers right. We would look good and the pastor would look good.

“In America the debate was more often about ideals.”

So I learned to memorize an answer. My children learned to memorize the pledge of allegiance. We all learned that you demonstrate your citizenship by memorizing certain formulaic sentences, and by learning about the glorious history of our country, about our heroes from the past. Americans did not celebrate their national independence day or sing along to their national anthem the way Norwegians did, but they stood at attention for the anthem and attended parties with fireworks on Independence Day.

When I first came to America, some people protested the actions, or in-actions, of the government by burning the national flag. But most of my neighbors would not dream of doing that. They were responsible citizens who honored their country. They criticized

government policies and tried to change them with the legal means allowed by the constitution. In Norway it seemed that the political debates were about pragmatics. What are the consequences of government policies for me and my family, and for other groups? In America the debate was more often about ideals. What can we do to better measure up to the ideals that are set forth in the constitution? So the education Americans had received was not so much about reading the constitution and memorizing its words. It was more about the ideals expressed through those words. In a way Americans emphasized that a democracy was a government of the people by the people, while the Norwegians were more concerned with whether the government actions were for the people.

Becoming a Citizen

Years later, after I had moved to Augustana College in Rock Island, Illinois as its academic dean, I did decide to become an American citizen. I still liked Norway and was proud of its heritage and political and social system. But it was clear that I would be spending more time in this country with my wife and children than with my mother and brothers in Norway. It was getting irritating that I could not vote in elections, not even for school board or park district trustees. Since I lived in Iowa, I had to go to Nebraska to take a citizenship test. The test was more about memorization of years and numbers than about ideals and principles. How many members are there of the US Supreme Court? How many amendments have been made to the US Constitution? In which decade was the Civil War? I don't remember any questions about the ideals behind the American government or much about the obligations of being a citizen.

The most memorable remark when I became an American citizen was made by the judge in Davenport, Iowa, after swearing us in. He said, "You have just renounced all allegiance to foreign potentates and rulers. That does not mean that you have renounced your native culture. Feel free to celebrate and enjoy what you have always enjoyed." It felt good to know that I could still cheer for the Norwegian women's soccer team when they played for the Olympic championship, even against the US team.

But more importantly, it showed that judge understood that the USA is not a melting pot. There is still a difference between the descendants of the Irish and the Italians who came to the USA many years ago. The members of the many racial and ethnic groups that have become citizens of the United States have not lost all cultural differences, even though they have adopted some traits from other groups, and have contributed to the cultures of other groups. Their differences have not melted away.

The melting pot is a poor metaphor for America. I think a better one is a jazz ensemble. When you become a citizen of the

United States, you are invited to jam with other musicians in a combo. We are different from each other, and we play different instruments, but we can make beautiful music together. It is a very creative and improvising process. We do not play a preset score, under the baton of a conductor who can make us combine for exactly the sound that he has in mind. Citizens of Norway, when I grew up, were more like the members of a bluegrass band, only traditional instruments allowed (it is no longer like that). Our perception of the old Soviet Union was more like the drum circle at an Indian powwow, forceful rhythmic collective action where individual creativity is hard to discern. In a jazz ensemble you have individual performers, and they take turns being featured in solos. But they are members of an ensemble, so they have to respect the playing of others, and still try to make the whole group shine.

How do you educate people to play jazz? They have to play an instrument well, so they must receive music lessons. You don't contribute much if it is your first time at the piano or the first time you pick up the guitar or the trumpet. To be a contributing citizen, you must learn to do something well. You study your own culture, be it Western European Civilization or the African American Heritage. And you don't just read about the instrument and its history or listen to others play jazz, you must practice on the instrument. You must learn skills. So you go out of the classroom and practice-teach, or intern in a business or voluntary organization, or engage in service-learning. And you learn communication skills, oral and written, and skills of critical thinking and analysis. After many years of lessons and practice, many people can make their instruments sound great. It gives them and others much pleasure during a solo recital.

"You must learn skills."

But we are members of an ensemble, so it is not enough to play one instrument well. We also need to know something about the other instruments in the ensemble. I need to know something about the limitations and timbre of your instrument to know how we can blend with each other. Jazz musicians use their instruments to converse with each other. They both listen and play. And the best jazz musicians are versatile. They know how to play several different wind instruments, or different keyboards, or a variety of drums, so they can contribute many different sounds to the ensemble.

So we need general education. In order to learn what others can do, we need to study and become knowledgeable about the different cultures in America and the interrelationships between them. To learn the necessary interpersonal and intercultural skills, we

need the experience of living and working next to people of different backgrounds. So our campuses must be diverse.

Good jazz musicians not only have the skills of the masters of a craft, they are artists who use their music to express their feelings and life experience. The musicians dialog with each other. As James Baldwin has pointed out, they also bear witness to themselves and others about their life, their suffering, their hopes and their worries. In the same way American culture is an expression of our experience as a nation. It has its warts and problems, but it is also the basis on which we generate our future.

“We need the experience of living and working next to people of different backgrounds. So our campuses must be diverse.”

So our students need to clarify for themselves why they are playing; what is the meaning of life; what is God trying to accomplish through them? That is very difficult. The faculty and administration need to help them do that. And maybe as we help them, we can figure out more about what is the meaning of our own lives, what is our vocation.

During a jazz performance, the different instruments are featured in turn. Everyone has times when they are featured, when they play back-up, and times when they rest. In the same way in American culture, every group of citizens need the chance to show off its accomplishments, as well as times when the joint action of different groups is the most important. Right now we are in the middle of an extended jam session, and some of the players who have been playing backup for a long time are saying that it is their turn to solo. They insist that the rest of us listen to the exploitation they have suffered, and to the visions they can provide for the future of America. New players are arriving with new and exotic instruments: hand drums, koto, and bamboo flutes. They want their chance to contribute to the ensemble.

This is jazz, so creativity and improvisation are essential, and the band leader does not direct a symphony orchestra performing a pre-composed piece. But somebody has to determine when to play “Mood Indigo” and when to play “St. Louis Blues.” So even the citizens of America have to accept that they will not always get their way, that there are times when our leaders make decisions that we think are stupid. I left the blue grass band to join this jazz ensemble, and I have now spent a career helping prepare people to play in it. As a citizen I have the right to vote, so I do help select our

band leader. Some of the band leaders have disappointed me. Some times I think our band is moving in the wrong direction. But I still enjoy the opportunity to make music with the rest of you.

There are other aspects of citizenship that are not illustrated well with the jazz metaphor. Citizenship gives you certain formal rights, like the right to vote if you are above a certain age and the right to carry an American passport. I no longer have the right to vote in Norwegian elections, or to carry a Norwegian passport. You do not have a legal right to play in a jazz band. If your music does not fit in well, you will not be invited back, but you can try out with another group.

We extend the concept of citizenship beyond the legal and formal when we talk about being a citizen of our church, or a citizen of the world. These extensions beyond the formal are among the most important educational lessons. Polls made clear that Barack Obama was the favored candidate for the American presidency in Norway, Germany, and many other countries in the world. Even though they had no vote in the election, it was of huge importance for the citizens of those countries who we Americans selected to serve as president of the United States. Many foreigners have died, many have been ruined, and many have prospered because of American political decisions. We need to learn that what we do greatly influences people in other countries. And that we owe it to them not to be selfish, but to take their welfare into consideration when we act, or fail to act.

In the same way, their activities have great effect on us. The climate of the whole world is changing because we Americans do not conserve energy, but waste it; and because people in India and China believe they are entitled to drive cars around just like Americans do. The whole world is suffering because we Americans are poor citizens of the world. The world would benefit if we cut back our driving, and switched to more fuel efficient cars. We ourselves would benefit from this. This is an important part of our responsibility—to educate for citizenship (but I do not find a jazz metaphor for it).

Why is this part of “The Vocation of a Lutheran College”? In the ELCA unit on Vocation and Education, we talk about the concept of vocation. We talk about the many vocations each of us have. We have a vocation tied to the work we do. We have a family vocation. We have a community vocation. We have a citizen-of-the-world vocation. In all of our relations we are supposed to act to the best of our abilities, not in selfishness but in service to others, and to respond to God’s generosity to us by being agents of God’s love. Teaching that, and teaching how best to do that, to students, faculty, and staff, is a central part of the mission of all the colleges and universities that are related to the Evangelical Lutheran Church in America. It gives me great pleasure to now retire, convinced that these colleges and universities take that mission seriously.

WANDA DEIFELT

Seeking the Common Good: Lutheran Contributions to Global Citizenship

Three years ago, I taught a course at Luther College titled “Vocation as a Call to Citizenship.” This course was to examine Martin Luther’s thoughts on both vocation and social responsibility, to establish a connection with the contemporary debates on citizenship, and to explore some of the ethical consequences of such reflection on vocation as a call for global awareness. The first challenge to overcome was the expectation that the class would define each student’s vocation, as many thought of vocation simply as their future occupation in life. The second challenge was to relate the notion of vocation to a broader calling in life, one that both encompasses and goes beyond one’s profession. The third challenge was to aid students in thinking of themselves as global citizens, that is, as people whose local actions have global repercussions and vice-versa. The findings of that class created in me a deeper awareness that a liberal arts education at a Lutheran college has not only the possibility, but the responsibility of preparing students for mindful citizenship.

This idea was also affirmed by members of the Religion and Philosophy Department who decided to work on a collective publication titled “Knowledge as Discernment: Vocation, Advocacy, and the Classroom.” This book, which is an ongoing project, will offer an epistemological take on vocation, analyzing how the construction of knowledge inside and outside the classroom brings together vocation, advocacy, and experience. The overarching theme is the notion of vocation as discernment and how knowledge, in the context of a liberal arts college affiliated with the ELCA, addresses not only the voca-

tion of teachers (who impart information) or the vocation of students (as they prepare for their careers). Rather, this project evaluates the epistemological role of vocation proper, as a lens through which the learning community (students and teachers alike) perceives its role in the world. The project also redefines vocation as more than one’s occupation, but rather the foundation of humanity’s call to exist, its capacity to discern and live fruitful lives together.

Institutionally, Luther College recently created its Center for Ethics and Public Life. As part of the *ad hoc* committee to define the nature and scope of such a center, I have great expectations for this work. By encouraging deep reflection about ethical matters and responsible citizenship, the center will promote research, writing, and an ongoing conversation about the public choices confronting society and the role ethics ought to play in making those choices. Besides bringing notable speakers to campus, the center offered an interesting course last spring titled “Global Citizenship, Ethics and Public Life: All It Offers is the World.” John Moeller, professor of political science and director of the Luther Center for Ethics and Public Life, developed the course in response to concerns about study abroad reintegration. Prof. Joy Conrad was the one to teach it. From the course description one learns that this was an opportunity for students who spent a semester abroad to evaluate their immersion in a foreign culture and to reflect on how this experience affected their values and influenced their concept of vocation. “We talk about major global issues and read about the theoretical framework behind problems and solutions,” said Conrad. “It’s

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when we ask how theories correlate with and affect the country in which the student lived—whether developed or developing—that the conversation gets really interesting.” (Westby)

These three initiatives give you a glimpse of how global citizenship is addressed on campus. There are, of course, many other activities carried out through teaching, scholarship, and

“...the Christian notion of neighborly love fosters a sense of responsibility, accountability, and compassion toward the world.”

service that foster a sense of global citizenship. Although not clearly stated in any of the examples, there is both a novel way of understanding what citizenship is all about, as well as the way a Lutheran theology offers hermeneutical keys to support this type of involvement. I would like to explore how Lutheran theology, through the Christian notion of neighborly love, fosters a sense of responsibility, accountability, and compassion toward the world. This, in turn, leads to a notion of citizenship that is more than civic engagement or service. Ultimately, to be a global citizen is a commitment to transformative participation in world affairs.

A Lutheran Tenet: Love of Neighbor

A Lutheran reflection on civic responsibility, accountability, and commitment toward the wellbeing of others fosters an understanding of vocation as a call to citizenship. In his writings, Martin Luther spells out that to be a Christian is to live not in oneself but with an utmost concern for our neighbor:

...the good things we have from God should flow from one to the other and be common to all, so that everyone should ‘put on’ his neighbor and so conduct himself toward him as he himself were in the other’s place.
 (“Freedom” 79)

Indeed, Martin Luther’s ethics could be summarized with his statement that Christians live not in themselves, but in Christ and in their neighbor. Living in Christ through faith and in their neighbor through love, Christians give witness of the Word of God. By faith Christians are caught up beyond themselves into God. By love they descend beneath themselves into their neighbor. (Luther “Freedom” 80) Faith and love act out Jesus’ great commandment, bringing God and neighbor into the ethical living of

believers: “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” (Luke 10:27)

Recalling the doctrine of justification by faith, however, many believers tend to downplay the importance of good works in Luther’s theology. A common misunderstanding is a confusion regarding the role of the law in his theology. Whereas it is correct that good works have no place when it comes to the merit of salvation, nonetheless good works are an intrinsic part of Christian life. The fulfillment of the law in its civic or political use is a requirement for all Christians because it guides, compels, protects, and leads to good works. (Luther “Commentary”) The law, therefore, is not only good and necessary, but it is also God-given. It is the basis for a just society and serves as a constant reminder of our social responsibilities. It locates us in our social relationships in family, work, church, country, and as citizens, allowing us to spell out who the neighbor Jesus referred to actually is. Luther summarizes his position in the following way:

Christians, among themselves and by and for themselves, need no law or sword, since it is neither necessary nor profitable for them. Since, however, a true Christian lives and labors on earth not for himself but for his neighbor, therefore the whole spirit of his life impels him to do even that which he need not do, but which is profitable and necessary for his neighbor. Because the sword is a very great benefit and necessary to the whole world, to preserve peace, to punish sin and to prevent evil, he submits most willingly to the rule of the sword, pays tax, honors those in authority, serves, helps, and does all he can to further the government, that it may be sustained and held in honor and fear. Although he needs none of these things for himself and it is not necessary for him to do them, yet he considers what is for the good and profit of others, as Paul teaches in Ephesians 5:21. (“Secular” 373)

Jesus commands us to love our neighbor as we love ourselves. As human beings, we have to be constantly reminded of this imperative. Depending on us, we would look out only for what is good for us, for our family or friends. The egotistical and self-centered character of humanity prevents us from fully accomplishing the love of neighbor on our own. Either because we would use such good works for our own merit or because we would reduce the neighbor’s needs to our own interests, good works will spring only from justification itself. The use of the law in the theological or spiritual sense—when it refers to one’s salvation—is condemned. Still, there is a positive and needed use for the law also in the theological sense because it reminds

humans that we are self-centered creatures, full of pride and eager to justify ourselves through our own good deeds.

According to Luther, faith springs into acts of love. Christians will seek the wellbeing of their neighbor not because it is the law, but because such good works are committed in freedom, out of love. Ultimately, good works are concrete expression of Christian service. A Christian vocation includes an active role in political affairs, in works of advocacy, and genuine concern for the wellbeing of others not because it brings us closer to God or because we achieve merits. Rather, this work is done as a result of our being

“According to Luther, faith springs into acts of love.”

justified. A Christian is free to serve. Ethical reflection, from a Lutheran perspective, is the concrete effort to acknowledge the right of others as God’s creatures, placing oneself as an instrument of God’s love. The good we do to others is done by God, who acts in and through us. Good works stem from a grateful heart, through an awareness that we live under God’s grace. By serving the other, one’s neighbor, one is also serving Christ.

[The believer] confesses and teaches this gospel to the people at the risk of life itself. His whole life and all his effort are directed towards the benefit of his neighbor, and this not just in order to help him to attain the same grace; but he employs his strength, uses his goods, and stakes his reputation, as he sees Christ did for him and therefore follows His example. Christ never gave any other commandment than that of love, because He intended that commandment to be the test of His disciples and of true believers. For if (good) works and love do not blossom forth, it is not genuine faith, the gospel has not yet gained a foothold, and Christ is not yet rightly known. (“Preface” 18)

Although the core of Luther’s theology on good works is quite clear— and its importance undeniable— it is still surprising how easily this knowledge becomes abstract or its scope reduced to charitable actions. The concern for the wellbeing of neighbor, as Luther spells out, is the basis for an ethics of care. To care for another human being is to assure dignity and life in abundance, act for justice and peace, and enable that another may flourish as a full human being created in the image of God. It implies a genuine concern for the neighbor’s needs. It allows another to tell us what they require from us and how we can

become involved in their life stories. The neighbor is not a mere receiver of one’s favor or charity. The neighbor is the other with whom I engage as an equal, the one who brings me closer to Christ, and the one I am Christ for.

To serve one’s neighbor—to genuinely care for her or him and assure their wellbeing—is to reclaim an ethics of care (cf. Deifelt for a more comprehensive account on care from a Lutheran perspective). A Christian lives in Christ through faith and in his/her neighbor through love. Through faith we relate to God, and through love we relate to other human beings. This leads to a concern for the wellbeing of others and not exclusively one’s own. One cares for the physical and spiritual wellbeing of others and fosters relationships that reflect the perception that we are God’s creation, redeemed and reconciled in Christ, and called forth to announce good news and practice good works.

This is deeply related to Luther’s reflection on vocation. Luther affirms that one serves God in whatever station one finds oneself. Vocation is how we serve God not in the attempt of achieving merits, but for the common good. Vocation is a calling in our life situation that permeates every aspect of our existence. Thus, his theological findings (for instance, that we are justified by faith through grace, that baptized believers are to live their faith in community, and— even if good works merit no salvation— that there is no Christian life without service to the neighbor) are intertwined with the actions in concrete, contextual realities. Although Luther’s teachings have sometimes been misunderstood as encouraging quietism or restricting a Christian’s concern to the ecclesial arena, they have nonetheless enlightened us on what it means to be a Christian and to live out one’s faith in light of that calling, vocation. A re-reading of Luther’s theology, with a particular focus on the role of believers in society, shows that Christians have an important role to play not only in the Church, but also in the social realm. Luther’s Two Kingdom theory demonstrates the creative tension in which Christians live, affirming that both Church and State are under the rule of God. To acknowledge this is to give Christians a social responsibility, a call to live a Christian life in the world.

One could skeptically ask, of course, how feasible this understanding of neighborly love in fact is, and to which extent it can be applied to citizenship. Martin Luther would be the first to admit the paradox of human existence, a reality of already and not yet, of *simul iustus et peccator* (sinner and saint at the same time), and the constant need for repentance of wrongs done and good left undone. A Christian life is not a life of accomplished deeds but one of unfinished struggles. That is why Luther so honestly recognizes that, although there are many people who are baptized, very few can truly be called Christian.

In addition, when relating Luther's notion of neighborly love to the understanding of global citizenship, it is necessary to recognize that Luther's views on the political debate are still shaped by a medieval mentality, one in which civil liberties and rights are not part of the common person's horizon. The dramatic changes engendered by social and political movements (in Europe and elsewhere)—including such events as the French Revolution, the independence of former colonies, and the plea of women, blacks and native populations for the right to vote— forever changed power dynamics in society. These changes, albeit positive, also reflect an Enlightenment anthropology that assumes a modern, more individualistic view of the human being, i.e., one that is more concerned with individual rights and not necessarily the achievement of a common good. Is Luther's theology still adequate for such a context? What is the role of human agency in Luther's paradoxical approach to Church and Society? How can Luther's theology of vocation prepare us to be better citizens?

Citizenship

Around the world, there has been a renewed interest in citizenship. Commonly understood, a citizen is a native-born or naturalized person who owes allegiance to a particular country and who is entitled to its protection. Due to our liberal mindset, we tend to associate citizenship with individual rights. When students are asked to define citizenship, the first round of the conversation focuses precisely on that: how individuals get to exercise their rights in particular societies and the right to vote is usually the first example offered. The second round of the conversation (and most often when specifically asked) includes the responsibilities and obligations citizens have to meet in order to be considered citizens. Only the third round of the conversation includes the wider community— whether one's advocacy on behalf of particular social groups, a concern for particular causes, or any collective effort for the promotion of the common good.

Indeed, citizenship can be both the relationships between a state and an individual citizen and the political relationship between the citizens themselves. To be vested with rights and privileges also includes having duties and meeting obligations. The actions, opinions, and virtues of citizens allow them to be viewed as members of society. Yet, how the individual interacts with the collectivity and what rights and responsibilities one has in relation to the larger society depends on one's cultural and political views as well as one's social and historical location. A modern understanding of democracy defends that all citizens can be full and equal participants in the political process.

It is difficult for us to imagine society without the free and equal participation of all in the body politic. If one takes the

social advancements of women as an example, women's rights are a recent accomplishment at best, and still a longing for most. As pointed out by Sylvia Walby, until the twentieth century women in the US did not enjoy many features of either civil or political citizenship: "They lacked 'liberty of the persons' in that they did not have the right to control their own bodies in situations where they wished for abortion or contraception. Married women lacked the right to live anywhere other than where their husbands insisted." (167) Married women lacked the right to own property and to conclude valid contracts. They did not have the right to be free from the physical coercion of husbands nor to refuse sexual intercourse. In marriage, husband and wife became one, and that one was the husband.

Women's exclusion from civil, social, political and economic citizenship was based on the so-called natural order of creation. (Bonacchi and Groppi) Since Aristotle's civic-republican thought, it was presumed that political virtues and qualities were inherent only to men, who shared natural rights. Because women were considered inferior beings, they were excluded from such rights and responsibilities. It was presumed that nature allocates specific traits to men and women, equipping males for the public world and females for childrearing and household chores. The classic republican tradition of political thought (including thinkers such as Aristotle, Machiavelli, and Rousseau) does not envision the participation and representation of all. The principles of exclusion, usually based on the natural order, presume that some are better equipped and have more rights than others. Throughout history, similar principles were invoked to create "others" who were kept at bay from the decision-making processes. This was the basis for keeping slaves,

“Is the language of rights enough to describe citizenship?”

indigenous populations, and those who have been colonized as legal minors. To be "othered" was to be deemed socially, politically, or morally inferior. Ironically, the social principles that justify the enfranchisement of some continue to support the disenfranchisement of others.

Is the language of rights enough to describe citizenship? As Luther pointed out, there is also the component of responsibility (the neighbor who requires a response from me). In fact, there is a large body of literature dealing with citizen virtues, as exemplified by William Galston's typology. He identifies four categories of virtues: 1) General virtues: courage, law-abidingness, loyalty;

2) Social virtues: independence, open-mindedness; 3) Economic virtues: work ethic, capacity to delay self-gratification, adaptability to economic and technological change; 4) Political virtues: capacity to discern and respect the rights of others, willingness to demand only what they can pay for, ability to evaluate the performance of those in office, willingness to engage in public discourse. (221-24)

In Aristotle's writings, citizenship is worded in terms of obligations and duties: the free propertied male not only had the privilege but primarily the obligation to take public office, hence sacrificing his private life to do so. Of course, feminist scholarship has long questioned this "altruistic" notion of citizenship by pointing out that representation (public office) is a good means to establish and perpetuate power relations. Hence, the issue is not simply access to vote (which still can defer the responsibility of decision-making to others) or to be elected for public office, but to which extent one is a participant in the decision-making processes. In modern times, citizenship is increasingly identified as rights. Liberalism stresses not only the right to participate in public life, whether by voting or holding public office. It also includes the right to place private commitment ahead of political involvement. In other words, we are becoming aware of the increasing number of people who see it as their right not to be politically involved.

The language of rights and virtues (or responsibilities) does not fully encompass the process of transformation, accountability, and agency that citizenship engenders. Rights and obligations do not necessarily translate into a care for the *res publica*, for the common good, nor does it show the sentiment of belonging, of being situated in time and space, and the concern for one's location. The principle of rights and obligations serves us to a great extent, but the issues of participation and advocacy cannot be addressed solely from this perspective. Here is where religious discourse and care might have an additional contribution to offer to the ongoing debate on citizenship and the common good. By focusing not solely on the rights and duties of citizens vis-à-vis the State, but addressing the principles that guide individuals and communities to be responsible, there is an epistemological shift. By drawing from religious teachings that foment citizenship participation, the debate is not restricted to virtues, but includes the responsibility to advocate for each other. When Luther unfolds the consequences of neighborly love, he establishes that this love is more than a virtue one possesses (as moral excellence or goodness) or an obligation (as fulfillment of the law). It is a way of life, an ability to interact, engage, and genuinely care. It is a responsibility in the sense that we respond to God's call, voiced through the needs of our neighbor.

The creative tension between rights and responsibilities shows that citizenship refers not only to a legal status, but also to

a normative ideal. How do we want to live together? Liberalism, for instance, gives priority to the individual, stating that there is an essential self, a core or essential structure of personhood that precedes the social dimension. Because freedom, self-determination and self-creation are highly valued, this self promotes its own perceived interests. A vision of community derives from a need for a set of rules to guide social interactions, a "social contract" (using Rousseau's language) that assures liberties and individual rights. Liberalism operates under the premises that human beings are capacitated for common sense and rational reflection (making use of reason). The social interactions regulate the public sphere because they concern persons' roles as citizens, taxpayers, voters, and legal benefit claimants. Liberalism defends that the private sphere—the realm of family and domestic issues, where religious and moral values are taught and cultural traditions passed on—should not be regulated in order to assure personal freedoms. This creates an interesting debate on the role of religion in liberal societies and the place religious organizations occupy in the overall political configuration. (An important conversation, in the next years, will be the role of faith-based initiatives in the United States.) Feminist theory has challenged this dichotomy between public and the private, and the border between them is much more nuanced today than earlier political theorists had established. Nevertheless, the question about the public role of religion is one that will remain with us for a while.

Communitarianism, on the other hand, defends that persons are deeply determined by their communities, thus rejecting the ideal of liberalism's isolated individual in favor of a community-centered approach.

This recognition has led communitarians to assert, using the language of constructivism, that we are intimately interconnected beings (not originally isolated individuals); our personhood emerges out of complex engagements with the persons, places, practices, discourses, and traditions into which we are born and within which we continue to live. (Jones 145)

This approach defends that it is important to understand communities in their own terms and to engage in conversation regarding conflicting visions of community.

The definition of a citizen as somebody who inhabits the *polis*, the city, offers an additional insight. A citizen is somebody engaged and committed to the welfare of her or his environment. The awareness of one's location—the geographical, social, economic, cultural and political location we occupy—cannot be taken for granted. A few years ago, as a visiting faculty member

at Emmanuel College, in Toronto, I was co-teaching a class on multicultural education. In one of the sessions, I stressed the fact that in order to be a global citizen one needs to be aware not only of one's immediate surroundings, one's own sense of location, but also of what is going on around the globe. Even if one can never be truly aware of everything that goes on, a concern for contemporary issues facing the globe is vital for our sense of belonging. For me, personally, reading a newspaper and having access to information is crucial because I grew up under a military dictatorship in Brazil. Under censorship, almost no information was made available. So, I was utterly surprised when a student told me that she did not watch or read any news because she could not cope with it. Because the stories were always so overwhelming (and I agree, often violent), she just switched to another television channel when the news came on. In her words, it was a matter of survival. For her own sanity and wellbeing, she chose not to learn about the plight of other human beings. This, needless to say, gave me pause. I had never seen the concept of "survival strategy" applied to an intentional withdrawing from the world.

In the context of a liberal arts education at a Lutheran college, we might have the impression that students have plenty of access to information. Students are often overwhelmed by the amount of information. Flooded by data and not knowing what to do with it, students are tempted to escape from conflictive issues and retreat into their own virtual space. In fact, the withdrawing from the world that my Canadian student named as "survival" was a withdrawing into another world, one that can be made up virtually by switching channels, where one can select outcomes, or create identity. I suspect that many students in our classes feel and act the same way. They just don't voice it as clearly. As Castells points out:

What we have come to call globalization is not simply a process that links together the world but also one that differentiates it. It creates new inequalities even as it brings into being new commonalities and lines of communication. And it creates new, up-to-date ways not only of connecting places but of bypassing and ignoring them. (Ferguson 243)

The very idea that human beings are social and political beings who join together to promote the common good seems flawed. People join efforts to promote self-interests, and it takes intentionality to negotiate differences, advocate for the rights of others, and to willingly engage in sustained debates on how we organize ourselves as society, how we employ natural resources, how we care for the environment, what entails fair wages, or how we educate the

younger generations. If the goal of citizens is to promote justice in a community based on the fulfillment of those who share this just arrangement, then the desire for justice needs to be instilled. It is not a given reality. A Lutheran contribution to global citizenship is to reclaim the role of religion in creating values that inform decision-making. It informs us about the needs of the neighbor and compels us to think about our role in the world.

Through this calling we serve God's creative work, we give witness of God's love, and live according to Jesus Christ's teachings. This belief, therefore, calls for a broadening of the concept of citizenship in order not to focus solely on individual rights and duties, but also on the ethical dimension of promoting the values of public responsibility, accountability, and life in abundance for all. If citizenship is not reduced to representation, but includes participation in the social and cultural fabric, then the notion of citizenship can be informed by religious values. As part of civil society, the church (independent of denomination) can educate for transformative participation. In doing so, it will answer its call to be a witness to the world at large.

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